THE

CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY

QUARTERLY REVIEW

The Tudor Story

Atomic Explosion
Effects

DECEMBER, 1960 ONE SHILLING No. 26

The Churches' Fellowship for Psychical Study

31A CHAPEL ROAD, WORTHING, SUSSEX (Worthing 3322)

Founder—Lt.-Col. REGINALD M. LESTER, F.J.I.

President—The Hon. Sir CYRIL ATKINSON, LL.D.
Vice-President—THE BISHOP OF SOUTHWARK
Hon. Secretary—The Rev. BERTRAM E. WOODS
Asst. Secretary—Miss A. E. WHITE

Hon. Vice-Presidents—

THE BISHOP OF LONDON
THE BISHOP OF BATH AND WELLS
THE BISHOP OF BIRMINGHAM
THE BISHOP OF CARLISLE
THE BISHOP OF CHICHESTER
THE BISHOP OF EXETER
THE BISHOP OF PETERBOROUGH
THE BISHOP OF PORTSMOUTH
THE BISHOP OF SHEFFIELD
THE BISHOP OF WAKEFIELD
THE BISHOP OF WORCESTER
THE BISHOP OF PITTSBURGH, U.S.A.
THE RT. REV. DR. G. A. CHASE
THE RT. REV. DR. E. R. MORGAN
THE DEAN OF ST. PAUL'S
THE REV. CANON E. CARPENTER of Westminster Abbey
THE ARCHDEACON OF RICHMOND
THE REV. CANON E. T. DAVIES
THE REV. CANON A. OSWALD JONES
THE REV. DR. LESLIE WEATHERHEAD
THE REV. DR. DONALD SOPER
THE LORD BOSSOM
DR. R. CROOKALL, D.SC., PH.D.
And others prominent in the Church, Science, and Public Life

Members of Council—

Chairman—Lt.-Col. REGINALD M. LESTER, F.J.I.; *Vice-Chairman*—The Rev. J. D. PEARCE-HIGGINS, M.A., C.F.; The Hon. Sir CYRIL ATKINSON, LL.D.; E. J. ALLSOP, ESQ., J.P., The Rev. J. M. JAMES, B.D.,M.Th., The Rev. Dr. J. MACDONALD, M.A., B.D., S.T.M., The Rev. H. D. OLIVER, M.A., The Rev. KENNETH RICHARDSON, The Rev. F. S. W. SIMPSON, M.A., F.S.A., The Rev. BERTRAM E. WOODS, Miss FRANCES BANKS, M.A., Mrs. R. M. LESTER, Mrs. SYDNEY MOULE, Mrs. G. VIVIAN, B.A., Miss A. E. WHITE.

Committees—

Executive:

Chairman—Lt.-Col. REGINALD M. LESTER

Healing Central Advisory:

Chairman—The Rev. BERTRAM E. WOODS. *Hon. Secretary*—Mrs. R. M. LESTER.

Assistant Secretary—Mrs. JEAN SYDNEY.

Research:

Chairman—The Rev. J. D. PEARCE-HIGGINS, M.A., C.F.

Hon. Secretary—The Rev. ALLAN BARHAM, B.D.

CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY QUARTERLY REVIEW

Editor - - REGINALD M. LESTER

DECEMBER, 1960 No. 26

WEST MIDLANDS REGIONAL CONFERENCE

Another regional Conference has been planned. This is a West Midlands 3-days Conference, from Friday 14th to Sunday 16th April next. It will probably be held at either Cheltenham or Leamington Spa, but full details will be announced in our next issue. Among the speakers will be the Rev. Dr. John Macdonald.

FORTHCOMING SPEAKERS

Two outstanding lectures for the coming months will be by Major Tudor Pole and Mr. Gordon Turner. The former is to speak on a subject on which he is an acknowledged expert: "The Miracle of Mind", on Friday evening, 27th January, at 6.30 p.m. at Caxton Hall. Mr. Turner, the well-known healer, will speak on: "God's Gift of Healing: Where Science and Religion Meet", at 6.30 p.m. on Wednesday, 5th April,

BISHOP OF PORTSMOUTH JOINS FELLOWSHIP

The Bishop of Portsmouth, who has become an hon. vice-president of the Churches' Fellowship, is the twelfth Bishop to join us, in addition to two former Bishops who have continued membership since their retirement.

SPECIAL GENERAL MEETING

A Special General Meeting is to be held at Church House, Westminster, at 6.30 p.m. on Wednesday, 11th January next, to consider a recommendation from the Council for an amendment in the Constitution. It has been found that the present wording, as amended at the last Annual General Meeting, excludes the Quakers, and as we have a number of Quaker members it is necessary to have this righted without delay. The proposed new amendment will restore the Quakers to eligibility for full membership.

THE "DAILY SKETCH" ARTICLES

The series of articles which ran through *The Daily Sketch* entitled: "Life After Death" were all based on the work of The Churches' Fellowship and were written by Col. Lester and Mr. Neville Randall in collaboration.

Valuable co-operation was given by several members of the Fellowship by providing accounts of personal experiences, giving interviews and supplying other information on the subject. The series was introduced by a foreword from Dr. Mervyn Stockwood, Bishop of Southwark, and the first article comprised a contribution from Dr. Robert Crookall, which gave an excellent picture of the scientific angle. Other articles included experiences and statements from Major W. Tudor Pole, The Rev. J. D. Pearce-Higgins, the Rev. Bertram Woods, Miss Frances Banks and Miss Grace Rosher.

The week's articles were followed by a further two weeks of readers' letters, many of which contained some remarkable "out of the body" experiences.

The reaction to the articles has been quite remarkable; practically 98 per cent in favour of the C.F.P.S. work, and only two per cent critical. This is an example of how much good can be done to our cause by publicising our work in the right way, where we are able to make it conditional that it must be presented in the way we wish, and are thus safeguarded in being assured of the right kind of Press coverage.

As many members were not aware of the series in time to order the paper, the whole of the articles are now reprinted in booklet form, and are available on application to our Worthing office. The booklets include the personal experiences of many readers as well as the complete series of articles, and comprise 56 pages, illustrated. Price 1/6, plus 4d. postage.

Just as we go to Press we learn there has been a big demand by the overseas Press for publication rights, and these articles are already being reprinted in many continental newspapers.

We wish all our readers health and happiness at Christmas and throughout the New Year

EDITORIAL COMMENT

Elsewhere in this issue is an abbreviated account of the brilliant Maurice Elliott Memorial Lecture delivered by the Rev. Dr. John Macdonald at Caxton Hall, London, in September last.

Two extremely important points were brought to the fore: that we in the Churches' Fellowship now stand on the threshold of a grand adventure of mind and spirit, and that we should go forward and TELL THE PEOPLE. Dr. Macdonald emphasised that the immediate problems of our Fellowship are the problems of today rather than those of tomorrow, and that if we can sort out what really are the problems of today, we may well reduce the number of tomorrow's problems.

One of these is the question of evidence for survival. Dr. Macdonald asks: " Can evidence that is acceptable to many intelligent people and is unacceptable to many other intelligent people, be satisfactory and reliable evidence? Surely an organisation as important as the Churches' Fellowship for the future of the Church cannot place its trust in evidence that is subject to such disagreement. . . . Whatever your or my opinion may be about the evidence for communication, no matter how strongly convinced we may be of our individual claims, it is our duty to remember our corporate responsibility as a Christian Fellowship, and thus agree to disagree until such time as more study, more reading, more discussion and more prayer shall bring us all to one view ".

Dr. Macdonald then pointed out that in this important matter of evidence, it was necessary to settle the question of (*a*) authorities and (*b*) priorities. He dealt in some detail with the first of the Christian's authorities, his Bible, which itself contains many serious contradictions and obscurities. He added that the average Christian will be astonished when he studies the experiences of the saints and mystics and digests their teachings. They will be a revelation to him, helping him perhaps to a better assessment of his own experiences. The Christian investigator would thus achieve historical and developmental perspective to begin with.

Our attention was then drawn to the fact that in addition to these sources, the Christian investigator has another source of information—the researches and conclusions offered by scientific observers. These, then, should be our priorities—the examination of our sources. Having once settled this matter of sources, authorities and priorities, we can then begin to look at the phenomena within their environment. And here I feel we should

(*Continued in next column*)

REV. J. D. PEARCE-HIGGINS

Among meetings addressed by the Rev. J. D. Pearce-Higgins, Fellowship vice-chairman, was a gathering near Bedford at the Ruridecanal Conference, when there were 40 clergy present. He also preached at the Winchester Training College for teachers in October, when his subject was " The Miraculous Element in the Bible ".

Mr. Pearce-Higgins also spoke at the Ruridecanal Conference at Turvey by invitation of the Rev. F. J. Barnwood, the Rural Dean (a member of the Fellowship) and gave a number of paranormal phenomena, in different fields, from his own experience. He asked the audience whether they thought one could overlook these things. An interesting and friendly discussion followed.

EDITORIAL COMMENT—*Continued.*

all do well to heed particularly Dr. Macdonald's following words:

" Compare the materialistic message received by the message-hunting type of spiritualist (as distinct from the moral message received by thoughtful, spiritually-minded spiritualists) with the revelation to the Christian, for example, of the life-charging words received by St. Augustine. Compare the nature and purpose of the New Testament Transfiguration with the transfiguration of the séance room. Compare the purpose and spiritual quality of materialisation with the appearances recorded in the Bible. A difference in quality and purpose is clear and a different order of things may thus be involved."

All of us who are studying the various types of phenomena must, I am sure, keep this aspect before us. As Dr. Macdonald has said, the Christian can experience both levels, for after all we are ordinary humans, made up of many levels of experience and consciousness. In fact, it should be our duty in the Fellowship to study all levels—physical, mental and spiritual, provided that we make sure of placing them all in their right perspective. It is our business to examine the nature of all psychical phenomena, wherever they occur. It is our business to invite, in particular, church people to join with us and tell us of their own psychical experiences. The remarkably high percentage of those who have had such experiences has been revealed in our recent *Daily Sketch* series of articles, arising from the thousand odd letters from readers.

Let us go forward in the words of Dr. Macdonald; and " invite all these seekers after truth to join us in our fascinating and challenging crusade ".

R.M.L.

LONDON CONFERENCE

" This is the best Conference the Fellowship has had."

" What a wonderful Conference. I enjoyed every minute."

This is the sort of remark that we heard from members who attended the London Conference at Berridge House, Hampstead, in September, and we are inclined to agree with them. The lectures were first class, and the accommodation and the food excellent. As we incorporated the Healing Retreat in the Conference this year we have, of course, additional lectures to include in the bound type-written volume which the Fellowship always issues. To help members, we give below the programme, and all these lectures will be included in a somewhat abbreviated form.

Radionics—Miss E. Baerlein; *The Etheric Body*—Dr. C. E. Last; *The Ministry of Angels*—Rev. J. D. Pearce-Higgins; *A Stocktaking*—Dr. R. Crookall; *Early Buddhism and Survival*—Miss I. Horner; *What is Evidence*?—Lt. Col. R. M. Lester; *Rupert Brooke and Life after Death*—H. J. Murton; *The History of Spiritual Healing*—Rev. J. D. Pearce-Higgins; *A Personal Approach to Spiritual Healing* —Eric Harrison; *The Two-fold Commission of the Church*—Rev. Mercer Wilson; *Healing Questionnaire: Interim Findings*—Rev. Bertram Woods.

In addition Miss Ursula Roberts gave a demonstration of clairvoyance, and the Brains Trust Panel included Mrs. Lilian Bailey, with Question Master, Rev. Dr. Ivor Machin.

The bound volumes of the lectures will be available from our Worthing office, price 7/11 including postage. We do hope that a large number of our members will take advantage of this opportunity to get a copy of the Lectures, both for personal study and for study groups.

A PERSONAL STATEMENT

In view of the increasing demand on my time from individual members and Groups, I feel it necessary to give an explanation why it is so often impossible to accept these requests. It is always with the deepest regret that I am obliged to decline on a number of occasions, as I am indeed most anxious to visit as many Groups and members as possible. This is not always understood, as an idea seems to have become prevalent that I have retired from professional work. This is not the case; I work a full 5-day week, and although I devote the whole of my spare time to the C.F.P.S., it does limit the amount I am able to do and the Groups and members I am able to visit. The spirit is willing, but the clock is a relentless task master! R.M.L.

OUR FOUNDER'S VISITS

In October Col. Lester gave a talk on " Mental Health and Exorcism " to Miss Frances Banks' Knightsbridge Group, and repeated this a few evenings later to the Ashtead (Surrey) Group. In each case the subject provoked an interesting and lengthy discussion. It was also tape recorded.

Later the same week he gave an address on the value of various types of evidence to the Southampton Group, and this was followed by a talk on Healing problems by Mrs. Lester. Both were followed by lively discussions, resulting in a meeting that lasted nearly three hours.

Forthcoming visits include the following:

1960

Thursday, 1st December, 7.30 p.m.—Address to Chelsea C.F.P.S. Group.

Saturday, 3rd December, 7 p.m.—Public propaganda meeting at The Guildhall, Portsmouth. Address on the work of the C.F.P.S.

1961

10th January—Address on " What Is Evidence? " to The College of Psychic Science.

Sunday, 19th February—Exeter University: Talk on the work of the C.F.P.S., 4.30 p.m.

NEW FOREST STUDY GROUP

We have been anxious for some time to get a Study Group going for our members in the New Forest, and we are pleased to announce that the first meeting was fixed for October 28th at Lymington. The leader is the Rev. E. F. Habershon, and the secretary, Mrs. H. C. Davies, " Somerset ", Waterford, Lymington, to whom all enquiries should be addressed.

TAPE RECORDINGS

We now have tape recordings of most of the lectures given at the London Conference, through the help of Miss Nancy Cubitt who very kindly brought her own tape recorder up from Ashtead. A list will be sent to members on request. This is an excellent method of introducing the subject to friends and small gatherings. Each tape has two sides and the hiring fee is 5/-, which includes postage to the borrower.

FELLOWSHIP AND THE PRESS

Among the increasing number of news items and articles by various Fellowship members about our work, is an excellent 3½-column article in *The Christian World* by the Rev. E. V. Rowlingson, leader of our Shanklin Group. This described in some detail the proceedings of one of our study groups, and concluded with the following: " You will find a congenial Christian fellowship among us, as we study together, intelligently and impartially, these matters so vital to our life and peace ".

WEST COUNTRY ANNUAL CONFERENCE

The second annual conference of the West Country Region at Mamhead Park in October proved even more successful and more fully attended than last year. Members came from scattered towns and villages all over Devon, Cornwall, Dorset and Somerset, and some more distant places in the Midlands and Home Counties.

Letters of regret at absence were read from The Bishop of Bath and Wells, the Bishop of Crediton and the Archdeacon of Totnes.

A letter was also read from Mr. F. M. Bennett, M.P. for Torquay, who wrote:

" In these days when there is so much unnecessary conflict between science and religious faith, it is wonderful that a devoted body such as yours exists, which permits of a practical approach to an essentially non-materialist problem—that of life after death. May I wish you every success at your forthcoming Conference."

All the sessions were held in the beautiful wood panelled library, which accommodates up to 100. The lectures and discussions were on a particularly high level, and included such speakers as Major Tudor Pole on " The Seven Facets of the Mind ", Mr. John Benians on " The Importance of Christ for the Present Day ", Dr. Mona Rolfe on " Our Preparation for the New Age ", and the Rev. Bertram Woods who spoke on the healing work of the Fellowship, in which he commented that the time was coming when the spiritual healer would be recognised as being just as important as the doctor and the psychiatrist. Doctors were beginning to realise that sickness could be attacked at a spiritual level, and healers were now in many cases working side by side with doctors and psychiatrists. A number of members, in the course of the following discussion, spoke of personal experiences of healing.

Col. Lester presided over the Conference, which opened with a most impressive service in Mamhead Park Chapel, arranged and conducted by the Rev. William Salmon, former rector of Poltimore, Exeter. After the final session on the first evening the Chapel was once more the venue of another beautiful service—this time a Healing Service conducted by the Rev. J. L. Burton of Torquay. Several members came to the altar rail for the laying-on of hands.

The Rev. Bertram Woods again proved an excellent Master of Ceremonies at the Social held in the Library on the first evening after dinner, when members relaxed in some light-hearted enjoyment.

Other members who officiated during the Conference at opening prayers at the various sessions included the Rev. Edward King of Torquay, the Rev. S. G. Bassett-Pike of Budleigh Salterton, and the Rev. Dr. Walter Krebs of Bristol.

FELLOWSHIP ANNUAL AT HOME: BISHOP OF SOUTHWARK IN " ANY QUESTIONS "

The 1960 Annual At Home at Caxton Hall proved to be one of the most successful and enjoyable that we have yet had. All tickets were sold out several days before the event.

In welcoming members, Col. Lester said that they welcomed especially their new Vice-President, Dr. Mervyn Stockwood, Bishop of Southwark, who was making his first public visit to the Fellowship that evening. He also called attention to the Bring and Buy tables, and thanked the many members who had contributed gifts for this purpose.

After the informal get-together over refreshments, the Bishop of Southwark then addressed the gathering.

In the course of his address, the Bishop said: " I am very glad to be here; I have been a member of the Fellowship for some years. I want to tell you why I think this is a worth-while endeavour and why I, and Church people, are interested in it. I have had lots of letters regarding the articles which have appeared in the *Daily Sketch* recently, and so many of the writers seem to think that it was quite extraordinary that a Minister of the Church, especially a Bishop, should concern himself with psychical phenomena. It did not occur to my writers that if we were to cut out all the psychic phenomena in the Bible it would be a great deal shorter than it is at present. I have been a student of psychical research for 20 years.

" The Bible is a book which simply challenges one to consider this question and the Church itself has dealt with psychic phenomena ever since its inception. In the Roman Catholic Church when it comes to making saints, he or she has got to get top marks for two things—(1) a blameless moral life and (2) to perform some miracle. In the general life of the Church the psychic factor has always been a big one, so when people today think there is something rather surprising when a Bishop or parson shows interest in these things it is simply that they do not study the facts.

" One of the books that helped me more than any other was Dr. Raynor Johnson's *The Imprisoned Splendour*. It gives man a better understanding of life, a better understanding of himself, a nobler vision of God and a nobler vision of the universe in which he lives and of his fellow men."

The Rev. Bertam Woods followed on to speak of some of the Fellowship's current work.

" First of all," said Mr. Woods, " I think the Fellowship has consolidated in a very healthy manner. It is gaining increasing respect of the public and of a good percentage of the Church, and I think we are making a positive contribution

(*Continued in next column*)

1961 DATES TO REMEMBER

WEDNESDAY, 11TH JANUARY, 6.30 p.m.—Special General Meeting, Church House, Westminster.

FRIDAY, 27TH JANUARY, 6.30 p.m.—Lecture at Caxton Hall by Major W. Tudor Pole: "The Miracle of Mind".

WEDNESDAY, 5TH APRIL, 6.30 p.m.—Lecture at Caxton Hall by Mr. Gordon Turner: "God's Gift of Healing".

FRIDAY, 14TH TO SUNDAY, 16TH APRIL—West Midlands Conference.

WEDNESDAY, 10TH MAY—Annual Dinner, Church House. Guests of Honour: Rev. Dr. Donald Soper; Professor H. H. Price.

AT HOME—(*Continued*)

to this whole question of psychical phenomena and the relation of these things to life.

"We are doing some research into spiritual healing, and the Research Committee is also facing problems connected with the question of some forms of psychic phenomena that can carry with them serious dangers of which we are aware. The Study Groups, too, must progress, in their work and must never just mark time. There is a great risk of this unless they have a good programme to work to; but there comes a time, if we do not apply the knowledge we have, we shall begin to diminish in our interest and our usefulness. This is the time when we can do something positive in building up a body of information by studying some of the great books of the past which are usually relegated to the cellar! There is a great deal of information stored away in the books written by the great minds of the past, say between 1870—1910, but nobody has bothered to take an interest in it, and so some think we must start all over again. Some of these books can be borrowed from our Fellowship library for study in Groups, if they are still obtainable."

At this stage, Col. Lester announced that the Bishop had kindly consented to remain and join the Rev. Bertram Woods, the Rev. Pearce-Higgins and himself on the platform for an "Any Questions" session, which proved most popular, and provided a fitting finale to the evening.

We have since learned that the Bring and Buy sale realised £12 13s. 0d.

FELLOWSHIP LECTURERS

Members of The Churches' Fellowship who have delivered lectures during the past quarter to The College of Psychic Science include the Rev. J. D. Pearce-Higgins, the Rev. W. A. B. Barham and Mr. W. V. Blewett.

From the Secretary's Desk

At the earnest request of some of our readers I have changed the title of my column. According to the dictionary the word 'causerie' means 'a newspaper article of an informal and conversational kind'! 'Comment', on the other hand, means 'explanatory notes or criticisms'. This column is neither.

I have been reading some of the old publications on psychical research, which are now only obtainable at libraries like those at The College of Psychic Science, the S.P.R., or our own. These books contain a wealth of well set out and critically examined data, which does well to be studied today. I come to the conclusion that the finest and most thorough research ever done was during the late 19th and the early 20th centuries, and by men of the scientific training and intellectual calibre of Crookes, Barrett, Sidgwick, Balfour, Lodge, etc.

Here is a magnificent opportunity for Groups. Why not take one of these books at a time, and extract the 'evidential meat' from it? Thus could the Groups make a positive contribution in their study to the great and necessary work of digesting and collating this important material, which is in danger of being lost in the limbo of forgotten books. If any Group would like to pursue this matter, please write to me about it. By the way . . . I have an apology to make to a lady who was at the At Home. She asked me for the titles of some books of this kind for her Group. As she sat down to write me her address, I was whisked away to catch a train, and had no time to complete our little transaction. Will you forgive me, and send me your address? Thanks.

The At Home was excellent. It was well attended and our guest of honour was our own vice-president, the Bishop of Southwark. Such 'get-together' occasions are good, and I hope that our next one will be as well attended. I refer to our Annual Dinner at which our guests of honour are to be Professor H. H. Price, and Rev. Dr. Donald Soper. But more about that in the next *Review*.

I would like to commend to those interested in Spiritual Healing a new book which has just been published by Lutterworths. It comes from Geneva and is written by Pastor Bernard Martin of the Reformed Church there. The title is *The Healing Ministry of the Church*. I am making arrangements for it to be available through our office (15/- plus postage).

'What did you think of the *Sketch* Articles'? is a question all alert C.F.P.S. members are asking their friends. Unfortunately some of our members have not read them, and that is a pity, for they are worth reading. However, I understand that they are now published in pamphlet form by

The Daily Sketch as there has been a considerable demand for them. They are also available from our Worthing office, or from any bookstall.

My travels have taken me recently to Liverpool and Farnham, where I spoke to groups, and found keenly interested people who are realising the importance of our work. I am grateful for opportunities to meet and get to know our members in this way; it gives me the chance to deal with any little problems the groups or individual members may come up against. One such problem is to do with the apparent Bible warnings against having anything to do with mediums. There are warnings, it is true, but it is worthy of note that they are against the consulting of mediums to obtain information by abnormal means and about the future.

Saul, the King of Israel, when the battles were going against him, consulted Jehovah, as to what he should do; but because he had been unfaithful to his God, Saul had been rejected by God who would thereafter have nothing to do with him. So Saul consulted the Woman of Endor. And in that he did wrong as Samuel told him. He should not have sought the help he wanted this way when God had withheld it from him.

I find nothing in the Bible forbidding a person from seeking, for example, assurance concerning life after death, and the existence and well-being of loved ones passed over. But to use this form of communication to obtain information which is normally veiled from us, is, as I see it, where the wrong lies.

Before I close this 'Comment', the following is the list of my visits during the coming months. Those marked with asterisks are meetings arranged by outside bodies who have asked me to speak to them on psychics or healing.

1960

Dec. 12—*Purley Methodist Men's Fellowship.
,, 16— Ewell C.F.P.S. Group.

1961

Jan. 24—*Stoneleigh Methodist Guild.
Feb. 10—*Crawley Baptist Youth Club.
,, 23— West Norwood C.F.P.S. Group.
Mar. 17—*Horley Men's Fireside.
May 11— Glasgow C.F.P.S. Group.
,, 12— Leeds C.F.P.S. Group. B.W.

FELLOWSHIP BOOK CLUB

Quite a number of our members are taking advantage of the special terms offered under the Book Club scheme to obtain a copy of Dr. Crookall's *The Supreme Adventure*—to members 13/4 including postage and 19/6 to non-members. The book will be published early next year and applications should be sent to our Worthing Office.

ATOMIC EXPLOSIONS AND ETHERIC CONDITIONS

A Questions and Answers Interview with Major W. Tudor Pole.

Q. What is the main danger, apart from radio active fall out, of continued atomic explosion tests?

A. There is good reason for believing that there is an invisible protection around this earth, consisting of an etheric envelope—a kind of fabric—and this is being broken by the atomic explosions, which is having the effect of allowing inimical forces to enter the atmosphere of our planet. The etheric fabric which surrounds the earth is there for the purpose of preventing such forces entering, and has great protective value.

Q. Is this in any way related to the penetration of radio active substances?

A. Outside this protective covering in outer space are belts of radio active force, which are there for the purpose of safeguarding the envelope referred to. If upset, these belts release their activity and thereby create discordant and poisonous conditions.

Q. By sending animals—and subsequently human beings—through these belts, can they bring back to earth any contamination?

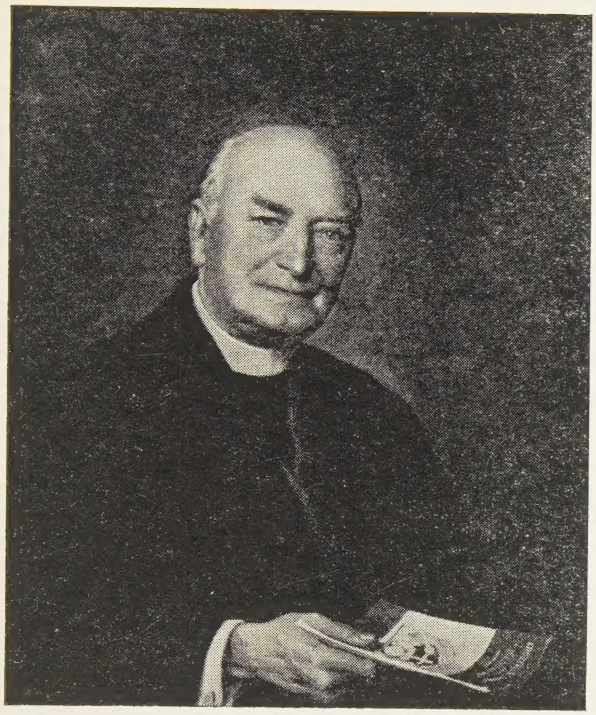
A. Yes. The very fact of sending up these animals—dogs, monkeys and mice—which have passed through these belts, is increasing the risk of bringing contamination back to the earth. The sending up of atomic missiles is upsetting our planet's rhythm and poise. It is producing rents in the fabric round our planet, resulting in a considerable dislocation of etheric and climatic conditions, and endangering health.

Q. Do you consider the splitting of the atom has done more than upset these conditions?

A. Yes. It has upset not only the physical atmosphere but also its etheric counterpart. By splitting up these atoms, there is the possibility of setting up chain reactions which could conceivably render this planet incandescent. The hydrogen atom possesses potentialities of a solar system within itself. As our planet is built up on the basis of hydrogen atoms, their disintregation by splitting is extremely dangerous.

Q. It is generally known that there is True North and a Magnetic North, and that over the years the distance between these has slowly been growing greater. Is this increase in the Magnetic North distance from True North being affected by atomic explosions?

(*Continued on page 10*)



Above we print a reproduction of the painting in oils of the Rev. Maurice Elliott, by Mr. S. Morse-Brown, and prints of this portrait may be had on application, size 5 in. x 6½ in. Price 3/9 including postage.

THE MAURICE ELLIOTT MEMORIAL LECTURE

The first Maurice Elliott Memorial Lecture was delivered at Caxton Hall, Westminster, on the 17th of September last, by the Rev. Dr. J. Macdonald, and was generally considered to have been one of the most brilliant which members of the Fellowship have ever had the privilege of hearing.

Col. Lester, who took the Chair, opened the evening by calling on Mr. Morse-Brown, the noted artist, to present his portrait of The Rev. Maurice Elliott, which he had generously given to the Fellowship. When the painting was revealed to the audience, it drew murmurs of admiration from all over the hall. The very handsome frame for the portrait was kindly presented by Mrs. G. Vivian.

Col. Lester then said that before the main lecture, he had been asked to give a brief introduction concerning Maurice Elliott's life and work, and the ideal for which he stood—that of bringing the study of the evidence for personal survival into the Christian churches. Following on this, the speaker was introduced.

Although he was so well known to Fellowship members as leader of our Leeds Groups, Col. Lester said, not everyone knew how highly qualified and equipped Dr. Macdonald was to give such a lecture. Majored in classics at Glasgow University in 1942-44, he was awarded the M.A. degree, and in 1950 the Bachelor of Divinity degree with Distinction. The following year he was awarded the degree of Master of Scientific Theology, and in 1953 the degree of M.A. with Honours 1st class in Orientals, at which time he was ordained Assistant Minister of Glasgow Cathedral. In 1954 he was appointed lecturer in Semitic Languages in Leeds University, which position he still holds, and later was awarded the degree of Ph.D. in that University. He was appointed Examiner in Hebrew and Aramaic of Glasgow University in 1959.

Following are some extracts from Dr. Macdonald's lecture:

Today we who have associated ourselves in the Churches' Fellowship for Psychical Study stand on the threshold of a grand adventure of mind and spirit. We stand there, conscious of our intellectual and spiritual heritage, humbly realising our past failure to study and appreciate it, aware that we face towards the unknown. Yet not wholly unknown! With the manifold and age-old experiences of the Church and of churchmen, and the isolation by scientific method of Extra-Sensory Perception, we face rather a deep, unbridged chasm which conscience dictates to us to cross.

Somehow, despite our shortcomings and our religious conservatism and complacency, we are aware that the crossing of this deep chasm is something that is part of our human and particularly our Christian heritage. . . .

If we may turn to the field of our immediate concern, ordinary men and women, century by century, have experienced the so-called supernatural in their religious and in their daily life. In many parts of the world literate and illiterate people have seen visions, heard voices, cured the sick, without understanding what these mysteries meant or how they operated. . . .

Yet the unknown factor in the psyche has persisted in human experience and the full story of the Christian Church contains innumerable records and isolated recorded instances of the supernatural or supernormal which have never been subjected to critical study and analysis. If a man did great service for his Church or was the possessor of high social position, any mysterious faculties of his gave him the status of sainthood. But if he was a man of no moment, or a man of little service in the eyes of the Church, his psychical life made him suspect. Is it not so today? How many ordinary churchgoers would reveal to the priest or minister that he had had visions or had heard voices?

It is of the utmost importance that matters be set aright and that the Church does not lag too

far behind science in the matter of psychical research. . . .

The Bible, which the Church still regards as its authority and the yardstick by which human behaviour and experience is judged, contains a great many stories about and references to the supernormal. Miracles abound therein. But why then and not now? St. Paul groups a number of supernormal experiences together and calls them gifts of the Holy Spirit. He belonged, we are led to believe, to a new era, a new dispensation. So do we, we are likewise told. How can it be that the presence of the Holy Spirit is not now normally accompanied by the gifts of the Holy Spirit? Indeed, if a churchman today were to say that while under the influence of the Holy Spirit he saw visions or heard voices, he would at once be relegated to the status of the mentally unbalanced. . . .

Many churchmen stoutly maintain that the Church is under the constant supervision and guidance of the Holy Spirit. Why then are there no obvious manifestations of it of the kind listed in the New Testament? Why no gifts of that kind in the life and witness of the Church? . . .

As for the practical side then, is not the story of the Church illumined century by century by the so-called saints and mystics who had visions, heard voices, dreamed spiritually meaningful dreams, or healed the incurable? What a vast treasure for research we have for the Fellowship within the experience of the Church itself. It has often been said, particularly by the Chairman of our organisation, that it is regrettable if sorrowing people have to go outside of the Church for comfort. It is tragically regrettable! But it may not be so necessary if we examine the full story of the Church's life and witness over nearly 2,000 years. It will not be necessary if so much that the Church has had, but is at present lost sight of, is recovered for the edification and comfort of all Christians, and perhaps the world. . . .

It seems to me that the right of Christians to study the supernormal element of spiritual experience has been validated and substantiated. It seems also to me, as it did to Maurice Elliott, that full New Testament Christianity cannot be achieved as long as we fail to get to grips with the supernormal expression of our experience. Nor can we fully understand the workings of the Holy Spirit, or the nature and purpose of angels, until we first discover the nature of extra-sensory perception.

Our right to study these things is strengthened further by the observation that there is absolutely no reason to suppose that miracles, and supernormal experience generally, took place then and only then. If Christianity is a continuous revelation within the context of human history, then something has gone wrong if what followed the Christian way of life at the beginning of the so-called new dispensation does not follow later in that same dispensation. . . .

This leads us to a further practical issue. We have observed that the Christian has right on his side in the study of extra-sensory perception and its phenomena, provided he is trained in the subject. Now it is clear that all the many hundreds of Fellowship members cannot be expected to undergo the necessary training. Many have not the background of mental discipline necessary. Many are already committed to other lines of research and many for family or business or financial reasons cannot participate in any form of thorough preparation. There is, however, the hope that the Fellowship in the future will have a much larger membership and there will thus be a much wider range of persons capable of becoming efficient students in these matters of our concern. But even now there are two possible solutions, which will go part way towards creating the future environment for research.

(1) There should be little difficulty in creating a training school for leaders, which could meet in seminar for, say, one month in the year, or if that proves impossible or impracticable, several weekends a year. Such a school could provide progressive instruction in biblical science and in parapsychology and psychical science. There could even be some kind of annual voluntary examination with a certificate of leadership, as happens in many other fields of ecclesiastical activity.

(2) A second possibility is one already taken up by the Council of the Fellowship some time ago; this is the establishment of a team of distinguished authorities in various fields, who can apply their several disciplines to the critical examination of alleged phenomena. It is obvious that such a team could only act in an advisory capacity. However, such advice would be extremely valuable and would act as a control against the findings of other research teams whose terms of reference are different.

But what about the ordinary or associate member of the Fellowship engaged in routine and humdrum tasks, possessing and unlikely to possess few, if any, special qualifications that would make him or her an authority on any one aspect of our vast subject? Can the ordinary, unqualified member really do anything to help, other than introducing friends and acquaintances to the Fellowship?

Yes, I believe he or she, the backbone of our organisation, can make a valuable contribution. Here I must mention the method of study employed in my own branch in Leeds. Aside from the ordinary monthly meetings when there are speakers on various subjects, there are sub-groups whose terms of reference are specific, and who are engaged in a strictly limited piece of research. What is aimed at is the bringing together of a few people

having at the same time a common interest in one aspect of psychical activity and having the same kind of ability *vis-a-vis* extra-sensory perception. . . .

We must be careful in our choice of subjects for research at the ordinary level. Healing is one of the best subjects, provided it is subjected to meticulous recording and classification. In Leeds the absent-healing sub-group is constantly changing its technique of thought transmission; sometimes the change is only a subtle one, but the results apparently validate the change in method. If only we can improve and keep on improving (by trial and error) our methods, the results will improve accordingly and bring nearer the day when the battle against incurability will be won by an enlightened and victorious Church. . . .

Why should a specifically Christian body study these things? We are obliged to take note of the possibility (to me a fact) of *levels of extra-sensory perception.* Extra-sensory perception does not exist always at the same level of consciousness. There is a spiritual level—the level of the purely Christian experience—still psychical, still E.S.P.—but an upgraded level. Anyone who thinks and lives at a high enough level, and who is also a sensitive, will manifest the gifts of the Holy Spirit to the full, although at times he may also manifest E.S.P. at lesser levels. . . . At the spiritual level, voices are heard saying something that transforms life and redirects intentions. Here too may flow healing of the supreme order, that is founded on spiritual powers and on the faith that removes mountains. Although there is no sign as yet of anyone achieving this degree of healing, not since Christ, we know in our hearts that such should be and must again be one day.

At the spiritual level sensitivity to higher powers becomes a reality. . . .

Here then is my appeal to all my friends and colleagues in the Churches' Fellowship for Psychical Study. Differentiate! Do not confuse, unthinkingly, materialization with the Resurrection. Do not think visions of angelic appearances are of the same level as everyday clairvoyance. Let not the mediums' transfiguration or transformation (even where you think there is a possibility of genuineness) be thought to belong to the same order as Christ's transfiguration and all that meant at a tremendous stage in the mission of Jesus.

Yet let us notice with great interest that since we have in our earthly life different levels of consciousness, animal, mental and spiritual, where E.S.P. may express itself, it follows that if we study one of them carefully enough, we shall go a long way towards understanding the next. . . .

We cannot stress strongly enough the need to make our purposes known to the Church. Maurice

(*Continued on page* 10)

BOOK REVIEWS

The Healing Ministry of the Church by Bernard Martin (15/9).

This book hails from the Continent, and it comes as a welcome support to the healing work being done in this country. There are many churches on the Continent who are already practising this ministry. They, too, have their successes and failures, their problems and their disappointments. This book is worth reading because it helps to widen the horizons and encourage those who seek to fulfil this ministry. The last chapter on " Failures " is particularly valuable. B.W.

Between Time and Eternity by Olga Park (20/-).

Here is another book by one of our members in Vancouver who was born in Yorkshire, her family being descendants of John Wesley. Outwardly her life followed an uneventful course, and she does not consider herself the ' psychic type '. Her inner experiences have stemmed from her religious sincerity. After the birth of her second son she found herself in her psychic body and stepped over the border of this life. When, later, she heard the voice of an unknown person speak in answer to an urgent prayer she was shocked and troubled —in much the same way as when the Prophets of old heard voices. Slowly understanding came and awareness of the life beyond began to impress itself upon her. Through dreams, and direct communications Mrs. Park experienced a demonstrable reality which has freed her from fear of death and has crystallized her belief that the climacteric purpose of God in Jesus was that all men should receive His help to live this life as sojourners in Time—but as citizens of Eternity.

John Wesley, Spiritual Witness ($3.00). (23/-).

This book, intended for clergymen and laymen of all faiths, is written by the Rev. Paul Lambourne Higgins, M.A., the first President and founder of The Spiritual Frontiers Fellowship, the counterpart organisation of our Churches' Fellowship in the U.S.A. For several summers the author and his wife travelled in Europe, visting Wesleyan landmarks in England to gather material for the book.

Wesley's own journey towards inward assurance and his continuing reliance on the presence and power of God are vividly disclosed, and the author described how, out of Wesley's own religious experience there poured a power that reached and influenced thousands of men and women on both sides of the Atlantic and which finally encircled the earth.

(*Continued on next page*)

BOOK REVIEWS—(*continued*)

Extra-sensory Perception, Witchcraft, Spiritualism and Insanity, By Alastair W. MacLellan (8/3 net).

This somewhat cumbersome title, and the questionable juxtaposition of the last two items, nevertheless pertains to an original work by a writer who has made a study of brain physiology as well as psychical science. In the section on mental illness, he links the nervous activity of the brain with such illness and the occurrence of psychic phenomena.

BOOKS AND PAMPHLETS FOR SALE

The Bible as Psychic History—Rev. Elliott (15/9)
Man in Search of Immortality—Dr. Salit (27/6)
Enigma of Survival—Prof. Hart (21/9)
Watcher on the Hills—Dr. R. Johnson (21/9)
Resurrection—Rev. J. D. Pearce-Higgins (2/2)
Man in the Universe—Dr. C. Last (13/-)
Radionics—John Wilcox (14/3)
New Concepts of Healing—A. G. Ikin (13/3)
In Search of Faith—Rev. G. M. Elliott (6/6)
Nerves and their Cure—C. E. Barker (16/9)
The Silent Road—Major W. Tudor Pole (16/-)
Challenge of the Unknown—L. K. Anspacher (17/-)

ATOMIC EXPLOSIONS—(*continued*)

A. Some Californian observatories are of the opinion that the planet is out of true, and has developed a slight wobble on its axis. If this wobble should increase as the result of persistent atomic explosions, which seriously affect gravitational and magnetic currents, it could result in the shifting of the ice packs at the Poles, which would then descend into the oceans of the world and produce gigantic floodings and seaquakes. It is believed that this was what happened when the Atlantis era ended.

Q. Arising out of all this interference with the etheric currents, does this make the practice of trance mediumship increasingly unreliable and dangerous to-day?

A. Yes. This dislocation of the conditions of life affects the realm of the elementals—those who are associated with the control of the kingdoms of earth, air and water. In trance mediumship distortion is also increasing because the outpouring of Light that is gradually descending from higher levels is forcing down among us here elemental creatures who are not yet ready to come into our midst. The opening of doorways through trance mediumship at the present time tends to let these elementals into human consciousness, and causes both confusion and danger.

MAURICE ELLIOTT LECTURE—(*continued*)

Elliott during his last visit to Leeds said to his audience these words: 'TELL THE PEOPLE!' That is what we must do.

*The full lecture is being printed in booklet form, so that it may have permanent value for members and Groups. It may be obtained on application to our Worthing office, price 2/3d. (includ ng postage).

READERS' LETTERS

(*Owing to lack of space it is only possible to give extracts from letters which are at all lengthy.*)

156 Oxford Road,
Abingdon,
Berks.

20th September, 1960

Dear Sir,—In thinking of the life hereafter, let us not talk glibly about it in vague, mystic fashion. Think and talk of it in the context of the victory of Christ over the fear and fact of death, as we see it in the Bible. . . .

I find a lot of talk about psychical phenomena as evidence for survival after death; but rarely is there any mention of the other thing, the resurrection of Jesus Christ. . . . Someone may ask: 'Why should we centre everything on the resurrection of Christ? Why bring Him into the field of psychical study at all? Why not just concentrate on the psychical evidence we have?' The answer is very simple. Christ must be the centre of our psychical study precisely because we are not just *any* society for psychical study, but the *Churches'* Fellowship for Psychical Study, and it is the business of the Church in whatever it does to put Christ in the centre. . . .

Therefore, all that we do within this Fellowship must be seen in the light of the victory of the resurrection of Jesus Christ.

Yours faithfully,
(Rev.) ANTHONY E. PERRY, M.A.

All Saints Methodist Church,
Abingdon,
Berks.

(*In making the comment that rarely is there any mention in our study of the resurrection of Jesus Christ, the writer is evidently unaware that this was the main theme of our* 1959 *London Conference, which was based on "The Easter Enigma", and also that one of the booklets that has had a big sale on Fellowship bookstalls is* Resurrection: A Study of the Facts, *by the Rev. J. D. Pearce-Higgins, and also* The Resurrection of Christ *by the Rev. Dr. Leslie Weatherhead.*—Ed.)

(*Continued on page 13*)

THE SILENT MINUTE

(The following important announcement has been issued by The Big Ben Council)

For the last twenty years the voice of Big Ben has signalled the Silent Minute Observance at Nine each evening. During the war years this signal was transmitted by Radio from London regularly at 9 p.m. daily in the Home, Light, Forces and Overseas programmes. Of recent years this practice has been confined to the B.B.C. Home Service only. Nevertheless the link between the " Minute " and the Chimes has remained unbroken.

The B.B.C. advised the Big Ben Council officially that from September 19th 1960 this inspiring association of thought and sound was to be severed. In future Big Ben chimes will be broadcast in the Home Service at **10 p.m.** preceding the transmission of the News at that hour. We have done all in our power to persuade the B.B.C. to retain the chimes at 9 p.m. but without effect. There are good reasons why the Silent Minute should not be moved from 9 to 10 and this course cannot be recommended by the Big Ben Council.

The number **NINE** is a symbol of completion which in itself contains healing potency of value

OUR CHRISTMAS CARD

Members who have not yet purchased any of our Christmas cards may still do so, as there are still some available. Applications with remittance and return postage to Miss A. E. White at our Worthing office; price 3/6 per dozen, plus postage.

Any members who did not buy last year's cards may like to take advantage of this, as they are not dated, and a limited number is available at the reduced price of 2½d.

THE SILENT MINUTE—(*continued*)

(it is for this reason that many observers are in the habit of keeping a Minute of silence both at Nine in the morning and Nine at night). To change the time, after 20 years of continuous observance, would cause confusion both at home and overseas and serve no good or useful purpose.

The Minute is kept very faithfully by large numbers of men and women of goodwill everywhere and in invisible realms as well, either at Nine p.m. London time or at Nine by the clock, regional time. Nine and the Minute are now so closely linked together that even the disappearance of the Big Ben signal must not separate the two.

We are aware that in recent years many listeners have transferred their allegiance from sound Radio to the T.V. programmes. As a result it is largely those who really **value** the Minute and all for which it stands who switch off their sets and remain faithful to the Observance in silent prayer. Undoubtedly the Minute remains a spiritual rendezvous of immense importance, and membership of our world-wide Fellowship continues to grow.

United selfless prayer to God can save the world from disaster in a way that no human agency can ever hope to achieve.

For this reason we call upon all who can be reached to co-operate with us in preserving the Silent Minute and in extending its influence everywhere. Once the habit has been formed, no external reminder should be necessary and in any case most homes possess a chiming clock.

For the Big Ben Council,

L. L. Hoare (Major General), *President.*
W. Tudor Pole, *Founder*
Cynthia Legh of Adlington, *Founder-Member.*

THE HEALING OF MARGERY STEVEN

The following remarkable healing episode is reported by the Rev. J. D. Pearce-Higgins in his parish magazine.

For the past twelve months we have been praying regularly for Mrs. Steven, and a friend of hers in Putney who gave us her name has also been coming to the monthly healing service to receive the laying-on-of-hands by proxy. Always the report has been of steady physical deterioration of her dreadful disease—multiple sclerosis, a progressive paralysis and loss of function, but also always that her spirit was indomitable and that she believed she would be cured. So we were naturally thrilled and thankful when the wonderful news came that on July 4th she had been miraculously cured. I have had several letters from her, and Mrs. Steven broadcast the story of her healing over IBRA radio.

She said: " I first began to fail generally, then to lose power in a leg or arm, and then my sight became affected. But God's promise remained: ' My grace is sufficient for thee: for My strength is made perfect in weakness.'

" Gradually I got worse, until 20 months ago I became so helpless as my legs became useless, that I had to be lifted from bed to wheel-chair, like a baby, and strapped round with belts to keep me from falling forward. Often my parents fed me as I had no control over the spoon with which I tried to feed myself. The food was cut up by my mother as I had no power in my left arm. My left eye was completely closed, my right eye often had treble vision, so I had to wear dark glasses to try to help the sight of that eye.

" About eight months ago I started to have black-outs when I would lose consciousness for hours, but still with all this Jesus Himself had implanted faith in His Word, and I used to say to my dear Christian friends: ' What my Lord could do for Lazarus, He can do for me if it is His Will.' Things got worse for me. Then on 4th February of this year I dreamed during the night that I was sitting in a chair by my bed (as when I was fit enough my father and mother would lift me there from my bed so that my mother would be able to wash me more easily). As I dreamed I thought I put out my left leg, then I awoke to find it was a dream. Then a voice sounded through my room —it was my Lord's, in these words: ' Tarry a little longer.'

" In the next few days I told several of my praying friends about the way I had received this message from Jesus in the night whilst I was alone with Him. From that moment my faith became stronger although I got slowly worse in health until my speech was also so badly affected that at times I could not make myself understood. But in all this suffering was the realisation—what Jesus could do for Lazarus He could do for me! And His message to me to tarry a little longer meant that in His own good time He would heal me. I left the future to Him; it did not seem to matter if it took days or years for my Lord to deliver me, for I knew He would in the end.

" On Monday, July 4th, exactly five months after God had spoken to me, my Lord healed me, in the very chair of which I had dreamed! I had said goodbye to my husband at five minutes to six on that Monday morning—a helpless woman. At 6.15 my mother gave me a cup of tea. At 6.20 my father and mother lifted me from my bed, strapped me in the chair beside the bed, put a bell in my good hand, to summon aid if needed, and left me alone. Mother went to get my washing water and my father had gone to get a towel from upstairs. Then in a matter of seconds, when I was all on my own, my Lord Jesus healed me! I felt a warm glow go over my body. My left foot, which was doubled up, straightened out; my right foot, the toes of which were pointed towards my heel, came back into position. I grasped the handle of my bedroom door which was beside me, undid the straps which were about my body, and said, ' By faith I will stand,' which I did.

" With that I thought of my mother and the shock it would be to her if she came back to find her daughter standing after so many years, so I sat down and called for her. With that both my parents came running to my room, thinking I was in need of them. I said, ' Mum dear, take my hands, please, don't be afraid, something wonderful has happened.' I put out my right arm and as I did so my left arm came out from behind me and joined the other! It was so wonderful a few minutes afterwards to find I could wear my own wedding ring which I had not been able to do for years, as my fingers of that hand had got so thin. My mother said, ' Darling, how wonderful, your hand is warm, and it is well again.' I said, ' Mum, dear, it's more wonderful than that, *I can stand.*' With that, holding her hands, I stood once more on my two feet. Then, gently putting my parents to one side, I said, ' Dears, I do not need your help any more, I'm walking with God.' Unaided I then walked from my bedroom, through the small dining room to the kitchen, my parents following mutely behind me. When I reached the kitchen I turned and went back into the dining room and taking off my glasses I said, ' Mum, I can trust God for my hands and feet. I can trust Him for my sight.' With that, in a moment, my left eye opened and my sight was fully restored! In fact Jesus made such a perfect job I do not need the glasses I had before I was ill and I am now writing dozens of letters a day!

" I felt that I wanted this testimony to be such that people would forget Margery Steven and think of and thank her Lord only for the great things He has done. (*Continued on back page*)

READERS' LETTERS—(*continued*)

25th September, 1960

Dear Sir,—I read with interest the debate concerning the proposed delving into matters appertaining to Unidentified Flying Objects. I have for some time followed the subject with great interest and consider that all might benefit considerably from such a study.

The C.F.P.S. is doing a grand job by bringing psychic studies into the structure of the orthodox Church, but let us be content to do this one very important job properly.

There is no evidence to date to prove that U.F.O's are a psychic phenomena. Even if there was, I think it would be most unwise to mix two such controversial subjects.

Please, let the Fellowship stick to its original aims.

For those interested in 'ufology' there is an excellent periodical called *Flying Saucer Review* and many books on the subject but, PLEASE, let the Fellowship stick to the Churches and Psychical Study.

Yours sincerely,

ERIC S. HAYDEN.

Zareba,
Alverstone Road,
Whippingham,
East Cowes,
Isle of Wight.

(*The motion to set up a committee to study such matters was lost, as stated in our report of the Annual General Meeting, but many members expressed interest in the matter, and some held the view that some psychic phenomena might be involved.*—Ed.)

THE TUDOR STORY

A remarkable document from the late Canon W. S. Pakenham-Walsh has now been made public, as it was his wish that this should not take place until after his passing. It is 60,000 words long, and consists of communications he received over a period of more than 30 years. The interesting and important point about these communications is that he never sought them; they came to him, and the initiative was taken wholly from the Other Side. He emphasised that these contacts with the next world always took place within the context of the Christian faith. When they did, he was careful to command, in the name of Jesus Christ, that these remarkable happenings were taking place with the full approval and permission of God.

They came through in the archaic English of four centuries ago, mostly from Anne Boleyn and members of King Henry VIII's Tudor court. They are said to include a signature of the "dead" king. The purpose appears to have been that the Canon was chosen in getting the help of the Church in "redeeming the soul of Henry VIII", who—after more than four centuries—was still in the "dark spheres" and had not yet shown any repentance.

Anne Boleyn has been a most consistent communicator. The Canon demanded from her details of her life which he could check. After months of research he was able to verify the many statements she made. So precise are these messages that the history of this Tudor period may have to be re-written.

In the document are recorded many conversations with Anne Boleyn, re-enacting the tragic hours in her death cell; the patching up of 400-year old quarrels between the king's other wives, and communications from three of these wives—Jane Seymour, Katherine of Aragon and Katherine Parr, as well as Cardinal Wolsey and the Earl of Buckingham. The king himself still proved a difficult problem. He refused to accept the fact that he was dead, and still persisted in his hot-tempered adherence to the "Divine Right of Kings".

All the messages were received in broad daylight and they began when the Canon, not at that time interested in psychical phenomena, found that he was meeting people who were naturally clair-audient and clairvoyant. They themselves were equally astonished when the identity of the communicators were revealed. At first the Canon's orthodoxy was disturbed, then he became intrigued, and finally the evidence was so documented that he was forced to accept the authenticity of the events described.

This extraordinary manuscript also contains a wealth of detail about the customs and dress of the Tudor period. One curious incident that kept recurring was that Anne Boleyn always appeared with hands clasped, and on being asked the reason she said that she was embarrassed by having six fingers on one hand. Historical records have revealed that was correct.

The Fellowship is arranging to have the manuscripts published in book form, probably next year.

Last August Mr. Pearce-Higgins took part in a most interesting television programme on ATV's series: "About Religion".

The others taking part were The Rev. Wemyss Reed a retired Congregational Minister, The Principal of Cheshunt College, Cambridge (an interdenominational College for the Ministry), a Jesuit priest from Farm Street, and Tom Driberg in the chair. The two points of issue were: (1) Do the Phenomena Occur? and (2) If they occur ought we to study them? Mr. Wemyss Reed was able to give a wonderful account of his own experiences and his complete conviction that the phenomena do occur, and Mr. Pearce-Higgins was able to add to this score.

"WHITE LODGE"

(A Centre for Healing and Esoteric Studies)

under the auspices of

THE COLLEGE OF PSYCHO-THERAPEUTICS

SPELDHURST,
Near TUNBRIDGE WELLS, KENT

Telephone—Speldhurst 166

(PRINCIPAL: R. P. BEESLEY)

Study courses in the theory and practice of spiritual psychotherapy are held at White Lodge during the winter and spring months. A few more students can be accepted. Write for details to the Secretary, enclosing s.a.e. please.

Residents are also accepted during the winter who require rest and/or treatment. Central Heating, log fires, and every comfort is provided. Brochure on request.

LONDON.—Private hotel, bed/breakfast, 3 minutes Paddington Station; every comfort; terms moderate.—58 Gloucester Terrace, W.2. (Paddington 7197.)

A.A. and R.A.C. approved

Ashleigh Court

Lincombe Drive **Torquay**

Lovely convenient position

Open all the year *Central heating*

Secluded parking

Terms 8—11½ gns. inclusive

Tel. 22673 Mr. & Mrs. E. Kew Mills

THE GREATER WORLD

CHRIST MISSION

(The Gateway to Spiritual Understanding)

Read the words of a

PROPHET in our own time

A MESSENGER OF CHRIST

who called himself by the name

"ZODIAC"

in

"THE GREATER WORLD"

Reader's comments: My Life has been changed: A new Heaven and a new Earth has been shown to me since I have been reading the Zodiac Messages. How I wish I had known of them years ago.

THE GREATER WORLD
Price 4d. weekly
3 LANSDOWNE ROAD, HOLLAND PARK, W.11

HEALING OF MARGERY STEVEN—(*continued*)

"We told no one until I had been examined by my doctor and he confirmed the miracle on Tuesday, July 5th. Since then several doctors and nurses have been to see me, and they have gone away knowing that only God has wrought this wonderful miracle: so please, forget Margery Steven and remember *what Jesus alone can do.*"

To—The Assistant Secretary, 31A Chapel Road, Worthing, Sussex. (Tel. Wor. 3322).

Please send full particulars of the Churches' Fellowship for Psychical Study to:—

NAME .....
BLOCK LETTERS PLEASE

ADDRESS .....
BLOCK LETTERS PLEASE

Published by The Churches' Fellowship for Psychical Study, and Printed by The Devonshire Press Ltd., Higher Fleet Street, Torquay